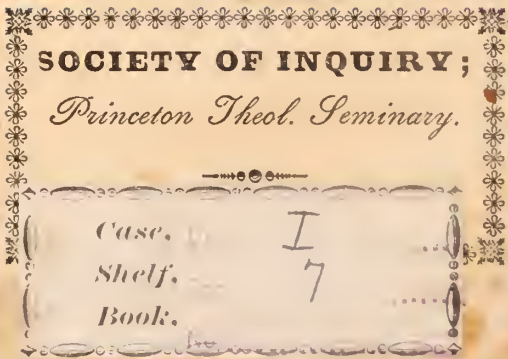


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## BAPTIST MISSIONARY MAGAZINE.

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No. 5.

## American Baptist Board of Foreign Missions.

## Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from p. 4.)

*Combaconum.*

At Combaconum I found a London missionary, Mr. Nimmo, successor to Mr. Crisp. The city contains forty thousand inhabitants, and was the capital of the ancient Chola dynasty, from which the whole coast of Coromandel (corruption of Cholamandel,) received its name. It is distinguished among Hindoos for its sanctity, and is one of idolatry's strongest holds in Southern India; though missionary labors have been carried forward by Protestants for more than seventy years. Great numbers of the inhabitants are of the brahmin caste. The pagodas, gateways and tanks are very fine.

The great cause of the celebrity of this seat of idolatry is the general belief that one of its great tanks is filled, every twelfth year, by the waters of the Ganges, which enter by a subterranean passage. Thousands of people, unable to go so far as Bengal, rush hither, from all parts of Southern India, at these favored times, and bring vast profit to the brahmins. The efficacy of the water is deemed sufficient, at these times, to wash away, from all who bathe in it, all manner of sin and impurity, even though contracted in many former transmigrations. Papists are numerous in this region, and add much to the difficulties of a missionary.

The station has not been without fruit; and some souls have evidently been born of God. The Danish missionaries at one time had a congregation of five hundred persons. But, among other causes, frequent intermis-

sions of labor, by the death or removal of the missionary, have been very pernicious. Mr. Nimmo settled here in 1833, and has two hundred nominal Christians, (that is, baptized persons,) under his care, and a church of twelve members. Besides the chapel in the city, he has three others in the vicinity, and employs five readers, mostly from Tanjore. He has twelve small schools, eight of which are maintained by friends on the spot. Only four of his teachers are Christians. The Rev. Mr. Combs, from Tanjore, is about to settle in this city.

*Tanjore.*

At Tanjore a hearty welcome awaited me, to the house of the venerable Kohlhoff, the protégé, friend and fellow-laborer of Schwartz. For more than fifty years he has been a missionary. I was charmed with his purity and simplicity of character, and enjoyed, during the three days spent under his hospitable roof, a valuable opportunity of acquiring authentic knowledge of the history of missions in this region, and the deductions of his own long experience and observation.

The city is the residence of the rajah, who still reigns over the kingdom of Tanjore, paying three-fifths of the revenues to the Company. He is son of Serfojee, the rajah who was brought up by Schwartz, and who so sincerely loved that admirable man. His residence is within the fortress, which is reputed to be very strong, and which contains not only the palace, but a population of many thousands.

The district of Tanjore was never actually occupied by the Mahometans. The Hindoo structures remained uninjured, and the religious revenues were not sequestered. Thus it is, that



in no part of India does the brahminical faith show itself more imposingly. Almost every village has its brick pagoda, and lofty gateway, covered with statues in mortar. Brahmins hold all the power, are the chief land-holders, and fill almost every lucrative office.

Schwartz lived within the fort, where both his dwelling-house and church yet stand. The former is almost a ruin; but is used as a school-room. It consists merely of three small rooms, a little raised from the ground. Similar humility and moderation are displayed in the house he afterwards built within the yard of his church. The church is well built and handsome, and, having been lately repaired at much expense, by the rajah, is likely to last for ages. It is of little service; as but two or three Christian families live within the fort. To these, however, a catechist preaches every Sabbath. Schwartz's pulpit remains unaltered; and in the wall at the opposite side, is the marble tablet by Flaxman, representing his last moments, with the faithful Geriké at his head, and the affectionate rajah and others by his side. O that this spacious church may again contain such audiences as listened to its blessed sound!

In visiting these interesting spots, we passed the rajah's palace, and saw his tigers, &c., kept for show. He had gone to a distant part of the fort, and we therefore witnessed his displays of royalty. The cavalcade was resting near the gate of the inner fortress, where he had entered. It consisted of a score of war elephants, caparisoned, a troop mounted on camels, and a small park of artillery. Men and beasts looked dirty and shabby, and all the pomp seemed poverty-struck. The dens of the wild beasts, originally elegant, and each having a fine tank of brick and mortar, where the animals might bathe at pleasure, were dilapidated, and the handsome iron balustrade nearly mouldered away.

We passed on to the huge pagodas, extensive gardens, and paved yards, devoted to the national superstition. Here, too, idolatry has made one of its "high places." But, though all is grand and large, quietude and decay seem to be nearly in possession. A few fat, supercilious brahmins stalked along the deserted walks; but, except at certain seasons, worshippers are few. The traces of recent repair are few and partial. Other shrines in the city,

are more readily reached, and thither the crowds repair.

The city itself seems flourishing. It is regularly built, and is said to contain a greater proportion of good houses than any other native city in Southern India.

The first visit of a Christian teacher to this important city and province was that of Pressier, from Tranquebar, in 1728; but he was not allowed to preach, except at his own residence, and remained but a short time. The next effort was made by Wiedenbrock, in 1753. He accompanied an embassy of the government of Tranquebar to the rajah, and staid but twelve days. His diary, preserved in the mission library, states that he had some little opportunity of declaring the system of salvation before the assembled court, in reply to questions from the rajah.

The first regular missionary efforts were made by Schwartz and Klein, who began in 1762 their labors at Trichinopoly, making occasional visits to Tanjore. No mission was established till ten years afterward, when Schwartz removed hither. The blessings which attended his efforts may be seen in his memoir. O that his spirit had descended on all his successors! Two thousand persons embraced a profession of Christianity under Schwartz, many of whom, no doubt, were truly pious. But he allowed them to retain caste; and the sad consequences of his so doing are felt to this day. Caste is not even yet wholly done away among the Christians, and its injurious effects are many.

In the province, mostly collected in villages, there are now about four thousand Protestant Christians. Of course, among such a population, a missionary enjoys many of the advantages of a pastor in our own country. It secures, too, to those who may choose to abandon idolatry, the means of subsistence. The children are brought up in the knowledge of the true God; and various other benefits accrue. Still, it is doubtful whether the evils do not overbalance the advantages. The baptizing of such as embrace Christianity, without becoming pious, and of receiving to the Lord's supper all such as exhibit a due measure of outward rectitude, and possess a certain knowledge of the standards of the church, confounds the church and the world in the sight of the heathen; keeps down the standard of piety; brings forth unconverted as-

sistants; and makes church business a matter of civil police. Out of the seven hundred and thirty-four communicants belonging to the Tanjore mission, a very small part are deemed pious; nor can many, even, of the native assistants lay claim to this character.

This mode of conducting missions has now been long tried, and is practised by nearly all the missionaries in India, except those of the Baptist persuasion, and those from America. It deserves the serious consideration of the friends at home.

The present missionaries at Tanjore, are Mr. Kohlhoff, Lutheran; and Messrs. Calthorpe and Brotherton, Episcopal. All are in connection with the Christian Knowledge Society. The two latter are young, and have but just arrived. The mission, as a whole, wears an encouraging aspect. Three of the native preachers have received ordination; two of whom are evidently converted men. One of these, Visavarnarden, (mentioned in Mr. Hough's reply to Abbe Dubois,) is still active and faithful, though nearly sixty. His labors have been particularly blessed.

The schools, to which Government contributes an hundred pagodas (more than \$300) per month, are in active operation. This allowance, with the avails of Schwartz's bequests, nearly support the whole mission, with the exception of the salaries of Messrs. Brotherton and Calthorpe. The whole number of catechists and school-masters is seventy-eight. These come monthly to the mission-house, where their reports are received, and where they are catechized, and otherwise instructed. The whole number of scholars is about a thousand, of whom sixty are boarded in the mission compound. The houses for the missionaries, the schools, &c., are excellent and ample. These, with the church now used, are in a pleasant suburb, composed, in a considerable measure, of the native Christians.

Worship is maintained in the church, on Sundays, both in English and Tamul. No audience could behave more properly than did the poor natives. Their knowledge of Christianity, however, is very small. It will probably be long before heathen churches will possess the measure of light, zeal and devotion, which are often seen in more favored lands.

Behind the pulpit is the grave of Schwartz, marked by a flat slab, with an inscription in English poetry, as-

cribed to the rajah, his friend. The lines are affecting; and the spot will ever be, to the Christian, hallowed ground. Fragrant and blessed will the memory of this holy man be, while earth stands. How glorious is the society of heaven becoming! How blessed it will be to meet there all the good who ever lived, and none but such!

There are about twelve thousand Romanists in the province, and in the city about four hundred. Their priests are generally of the Jesuit order, from Goa. Within a few years, a large party have come over to Protestantism.

### *Trichinopoly.*

The country between Tanjore and Trichinopoly is almost a desert, and I could not place a relay of bearers on the road. One set of men bore me the whole distance, thirty-eight miles, between 9 o'clock in the evening, and sunrise next morning, without apparent fatigue. This is the customary arrangement.

This city, once the capital of a small kingdom, stands on the Caverry river, and is strongly fortified. It has a population of eighty thousand souls. None of that importance is now attached to this strong hold, which made it the theatre of such sanguinary conflicts between the English and French, from 1751 to 1755. The company maintain now five or six full regiments of troops here; but chiefly for the salubrity of the spot, and its ready intercourse with other points on the peninsula.

The mission here was begun by Schwartz, in 1762, and he labored in this field ten years. Since that period, it has not been constantly occupied, and previous to 1827 there had been no missionary here for ten years. The injury of these repeated intermissions has been very great. Rev. Mr. Schreivogel now has charge, but the work moves on languidly. There are about five hundred nominal Christians; some of them the descendants of Schwartz's followers; but very few give evidence of piety. One of my informants thought there might be forty or fifty; but another, who had better means of knowing, could not make out a dozen.

The church and mansion-house of Schwartz are within the fort. The former is still used; the latter is empty, and going to ruin. Here, as at Tanjore, it was sweet to linger in the rooms

where he prayed, studied and reposed;—to handle his books;—to look abroad on the objects on which his eye had rested;—and to console myself with the thought, that, though so vastly his inferior, and so unworthy of his society, I belong to that company of redeemed ones, among whom he is conspicuous. What a goodly fellowship! How will that company rejoice and shine, when the memory and the works of the wicked shall have perished forever!

The last days of Heber were spent laboriously in this city; and here, "as a thief in the night," his hour came. Though his published "*Travels in India*" contain little or nothing to indicate piety; yet no one can follow in his steps, as I have done, without hearing enough to prove that he walked with God. I stood over his grave in the church, and surveyed the bath from whence his lifeless body was taken,\* with feelings of sacred brotherhood.

#### *Seringham.*

Being within five miles of the famous pagoda at Seringham, I of course made an excursion thither. It is the most distinguished of the renowned seven, and the expectation of seeing it, induced me to omit any remarks on those of Combaconum and Chillumbrum. Hindoo architecture is too uniform to make numerous descriptions of it interesting or useful.

This proud monument of Hindoo art, wealth and superstition, stands on an island, made by the Cavery river dividing itself into two branches, and forming a junction again a few miles below. The pagoda, which forms the nucleus of the display, and is the *sanctum sanctorum* of the numerous kindred structures round, is scarcely larger than a native's hut; but is highly adorned, and in some parts gilded. It is enclosed within seven successive walls, an hundred and twenty yards apart; the outer wall being four miles in circumference. These walls are of great strength; twenty-five feet high, and, beside common gateways, have twenty stupendous towers over as many entrances. A multitude of sacred edifices are scattered about, among which are some

vast halls. The flat roof of one of these is supported by a thousand slender pillars of carved granite. The pavements, stairs, and lower parts of the buildings generally, are of red and gray granite, and sienite. The rough slabs had evidently been split in the manner now practised in New England. I was surprised to find that what is thought among us to be a modern invention, had been practised here ages ago.

Griffins and tigers, gods and men, pretty well sculptured, adorned various parts; and the trumpery of display days, and the cars on which the idols are drawn forth, stood in the bye places. We saw no one performing any kind of worship.

The intervals between the walls are occupied by streets of well-built houses, and present the common aspect of a busy town. The population is about eight thousand. Persons of all grades and occupations reside here, and carry on their business. A very large proportion are brahmins. The other inhabitants seemed chiefly to subsist by little shops, in which are sold the various articles connected with the idolatry of the place. They made no objection to selling me unconsecrated idols, and whatever else I chose.

A singular aspect is given to the place by the scores, if not hundreds, of huge monkeys, which are seen at every glance. They are held sacred to Humauna, the divine ape, who conquered Ceylon for Rama. Of course, they are not only unmolested, but are well fed, and multiply without restriction. They looked on us from every wall, and frolicked among the trees, over the images, and up the carved sides of the towers, often coming within a yard of us, without the semblance of fear. They are by no means peculiar to this temple, but abound in most of the Hindoo sacred places, and for the same reason.

Pilgrims from all parts of India resort to this place for absolution from their sins; and as none come without an offering, the brahmins live in voluptuous ease. The establishment receives, also, from the Company, an annual stipend, stated by Hamilton to be 15,600 pagodas, [\$27,300.] Still, their rapacity is insatiate. A half dozen of them, pretending to act as guides, followed us every where, begging with insolent pertinacity. With idolatry, as with papists, clerical mendicancy is regarded as a virtue, rather than a fault.

\* He had gone into a large and deep cold bath, which he had before used; and remaining longer than common, his servant entered, and found him a corpse at the bottom. As he could swim, it was thought he had fallen in an apoplexy.



*Connection of the British Government with idolatry.*

The countenance and support given by Government to the prevailing forms of religion, is a weighty subject, and calls for the solemn consideration of British Christians. I cannot but sympathize deeply with the missionaries, in the trials and obstructions they meet on this account. They have little doubt but that the pernicious influence of the brahmins would wither, and their system lose its power, if Government did not render its aid, both by open countenance and direct taxation.

An extreme fear of creating political disturbances, if efforts were made to convert the natives to Christianity, seems to have possessed the Company's Government from the beginning. Hence the refusal, at first, to allow missionary effort. Hence Chamberlain, though in the service of her royal highness, the Begam, was deemed pestilent for preaching at a fair, and her majesty was reluctantly obliged to send him down to Calcutta. Happily, the little band that found a refuge under the Danish flag at Serampore, lived to prove practically, that such fears are groundless.

But, though the Government now permits and protects missionary effort, it has not wholly lost its early fears; and these, together with a desire to be strictly neutral, lead to measures directly favorable to idolatry. It levies and collects the revenues for supporting brahmins and temples, as the former rulers did, thus virtually making idolatry and Mahometanism the established religions of the country! The annual allowance from the public treasury, for the support of the temple of Juggernaut, is 56,000 rupees, [about \$26,000,] and many other temples have allowances equally liberal. C. Buller, in his letter to the Court of Directors, on this subject, says, "Large pensions, in land and money, are allowed by our Government, in all parts of the country, for keeping up the religious institutions both of Hindoos and Mahometans." Lord Wm. Bentick, Governor General of India, under date of August, 1835, speaking of the tax laid on pilgrims, which yields the Company a handsome revenue, says, "As long as we maintain, most properly in my opinion, the different establishments belonging to the Mahometan and Hindoo religions, we need not much scruple about the tax in question."

In the district of Tinnevely, an ex-

amination on this subject was made by Mr. T., who found 2,783 temples, and 9,799 petty kovils, of male and female deities, and some inferior religious stations; making a total of 14,581 places of idolatrous worship. The total charge of these, on the Government, amounts to thirty thousand pounds sterling, [about \$135,000,] per annum.

Beside this regular support, there are numerous other modes in which the national systems are countenanced. Mr. Rhenius has stated, that, in 1831, Government contributed forty thousand rupees toward the performance of a certain ceremony in the temple at Tinnevely, and to repair the idol's car. At the principal festivals guns are fired, by national ships, and by the Company's troops, and the military bands of music are loaned to grace the occasions. Thus *Christian* soldiers are compelled to do honor to the false prophet and to dumb idols. Various temples and gateways have been built or repaired by Government. Vast sums have been spent on colleges and schools, for the inculcation of heathen and Mahometan doctrines and customs. By these same laws and customs British judges and magistrates regulate their decisions, instead of the pure and equitable laws of their own land, and of the Christian scriptures. When the cars of certain gods are to be drawn in public procession, there has been, for some years back, in various places, a deficiency of people. In such cases the officers of Government send out magistrates, and constables or peons, who, with whips and ratans, beat the wretched people, and force them to quit their work and drag at the ropes.

Until lately, the appointment of native Christians to any office, however low, was wholly prohibited. That prohibition is now removed; but as the local officers are not bound to employ them, and the general feeling is against it, they are still excluded. How impressively does this say to the natives, that their rulers do not want them to become Christians! I have heard many declare, that a man who would change his religion, is not worthy of confidence! I made many inquiries, and could never find any one who knew of a Christian sepoy being ever raised above the ranks.

Corporal punishment has been abolished in all the native regiments. Recently a Christian sepoy committed an offence, which formerly was punished with flogging. The question was started, whether this man, being a Christian,

came under the new law. The decision was, that he was not a native, in the eye of the law; and he was made to undergo the lash! I took this fact from the Calcutta newspapers.

Public offices are closed entirely on various native festivals; but on the Christian Sabbath, native officers and servants, and many Europeans, are employed as usual. I have been in no part of the Company's territories where public works, carried on by native laborers, are not continued on the Lord's day.

By Mahometan and Hindoo laws of inheritance, the son who changes his religion, loses his patrimony. British judges therefore, deciding by these laws, are compelled to turn the convert from his home, a beggar. The very records of these courts are *inscribed to Shree, to Ganesh, and other false gods*. Brahmins and others have been appointed and employed by Government, to make intercessions and invocations to pagan gods for rain, and for fair weather!

I speak in no spirit of bitterness in narrating these facts. The Government has, in the main, good intentions, I have no doubt; and next to the profit of the Company, and the preservation of these countries to Britain, desires the well-being of the people.

Two incidents have just occurred, which will be likely to attract attention to the necessity of a reform in these matters. Mr. Casamajor, a distinguished civilian, has resigned his appointment, rather than collect revenues for the support of idolatry. Of course, those who hold similar appointments, are anxious to quiet their consciences, and sustain their reputation; and a thousand arguments are brought forward against Mr. Casamajor's course. The present commander-in-chief on the Madras presidency, principled against countenancing idolatry, yet not able to forbid the attendance of troops on festive occasions, which is a Government regulation, issued a circular, forbidding the music to accompany them. This order has created him much trouble. Sir F. Adam, the governor, repeatedly and positively required him to issue a countermanding order. This Sir P. Maitland would not do, choosing rather that the governor in council, who has the power, should himself countermand the order. After some days of sharp contest, the governor's time to embark for England, arrived; and nothing was done.

(To be continued.)

## Karens.

JOURNAL OF MR. VINTON.

(Continued from p. 85.)

On the 10th of February, (1837,) Mr. Vinton repaired to Maulmein, where he found Mr. Mason, of Tavoy, on the eve of starting for the interior, with a view to ascertain the nature of the discrepancies which had been said to exist between the Tavoy and the Maulmein or Rangoon Karen dialects. A day or two afterwards, they visited in company the stations occupied by Miss Macomber and Ko Chet'thing, and, at the latter place, revised for the press "The Child's Book," prepared by Mrs. Vinton. The journal proceeds:—

### Chummerah—Lerdo—Lakee's.

Feb. 21. Left Maulmein, and slept at a Taling village upon the Salwen, where we distributed forty or fifty tracts.

25. Chummerah. Stopped here last night, hoping to find some to whom we might proclaim the gospel message. But Chummerah is without an inhabitant. As I walked up, in the dusk of evening, to the place where I commenced my first missionary labors, and where the devoted sister Cummings spent all her energies, and sacrificed her life for the good of souls, a melancholy sadness came over my mind, while I looked around upon the forsaken spot. Where, O Chummerah, are thy children? Triumphant thought—some are in heaven. Sister Cummings did not labor in vain. Though short her stay in this dark heathen land, yet some who, but for her, would have lost their souls, are now her crown, and she has, ere this, offered them up to God, as the first fruits of those saved through her instrumentality.

26. Sabbath. Stopped last night at a Pgwo village; but hearing of another village a little distant, we left Ko Chet'thing with the Pgwos, and went to it, and spent the day. Found none but attentive listeners, and numbers promised to learn to read. If possible, I shall locate a man here during the rains.

March 1. Slept last night at the last village upon the river, this side of Lakee's. Had a good assembly of attentive listeners, some of whom were from a distance and had never before heard

anything of the gospel. The Karens in this region are generally located back from the river, from one to ten miles.

5. Yesterday afternoon we came opposite to a village, where, in my last visit to this region, I spent a night. Here we stopped for the Sabbath, and immediately sent off a company of men for the village; but they soon returned, saying that the Karens had all left, and that they could not succeed in finding their new location. Ko Chet'thing and Panlah started immediately, in another direction, and soon found the new village. They returned early this morning, to request us to go with them to the village, as many of the women and children could not come to us. Having heard of another village, br. Mason went to that, and I returned with the men. On our arrival, the people collected, and we had a season of worship. At the close, a number expressed their resolution to come over upon the Lord's side. After a little recess, we met again for worship. Before I left, the people renewed their promises to make no more offerings to nats, but to pray to God morning and evening, keep the Sabbath, and obey all the commands of God.

8. Lerdō, or Great Rock. This village lies about half a mile back from the river. I spent about an hour here last year. A number of the men have prayed to God ever since. This is nearly all they remembered of our instruction, so that they have accompanied it with all kind of nat offerings and an occasional bacchanalian festival. Drunkenness, however, is but little known in this region; for there is too great a scarcity of rice to allow of much being distilled. We had a large attentive assembly at worship, and at the close many were the pledges they gave us that they would not only pray to God, but abandon nat worship and drinking, and strive to keep the commands of God.

10. Lakee's. Arrived here early this morning, and a little after noon started for Toung-oo. Our way lying over the mountains, we were obliged to leave our boat and many of our things, and depend upon this poverty-struck region for supplies of eatables for ourselves and our men. Toung-oo lies a little north of west, and is ten days distant.

12. Prophet's. Two of our coolies have given out, and declare themselves unable to proceed; and not a man can we get in this region to take their

place. We are, therefore, obliged to return to Lakee's, where br. Mason intends to remain a week, leaving me at liberty to spend the interim in rambling upon the mountains. I am deeply anxious to visit those villages that gave us so much hope last year. I also intend to visit Waukau, the great chieftain, among the Shyán Karens.

13. Lakee's. We have made every effort to obtain eatables for br. Mason, and his men who still remain with him, but without success. Were the coolies able to travel, we might spend any length of time in this region; but settle down we cannot, for no man has anything to sell. The Karens are never forgetful to entertain strangers; but they must not remain too long. So we are obliged to retrace our steps immediately. Lakee is from home, and nothing can be done now for the establishment of schools the coming rains. He has resolved to patronize a man, as soon as I can furnish him; still, no one dares in his absence, to give any pledges for his support.

*Mrs. Vinton's school—Usefulness of missionaries' wives.*

17. Ko Chet'thing's village. On my return, found Mrs. Vinton and the Christians all well. The school is doing excellently well. I have never known children make such progress in learning before. After worship they are accustomed to spend the remainder of the evening in writing letters addressed to Mrs. Vinton. These are upon various subjects, but all of a religious nature; sometimes inquiring the meaning of a difficult passage of Scripture—and sometimes telling of their gratitude, for the pains she takes to instruct them, &c. Last night, many of them addressed their letters to me, as Mrs. Vinton had told them they must wait my return for a decision of the question, whether they might remain here till the school should be removed to Maulmein, and then go directly there, without even returning to visit their parents.

19. Sabbath. At half past 8 o'clock, the Sabbath school convened—in all, sixty-three scholars. This, Mrs. Vinton informs me, is about the usual number. Among them are many of the older members of the church, who have not yet learned to read. Their anxiety, however, to become acquainted with the scriptures, induces all to attend, young and old. In the same class were associated the young man and his father, and his aged grandfather, each equally



interested in the attainment of the one object,—a knowledge of God and of their duty to Him.

21. Ma-chaw. This village is about two hours' walk down the river from Ko Chet'thing's. In its immediate vicinity are three other large villages. In the evening, had a large, interesting and attentive assembly at worship. Many professed themselves deeply interested in what was told them. During the day, fell in with the head man of this region, who, when I saw him some weeks ago, was the most violent opponent to the truth I have ever met. He is a man of considerable intelligence, and "wiser in his own conceit, than seven men who can render a reason." We succeeded, however, in tearing away all his strong holds, so that before we left him he seemed to feel himself as weak as another man. Whether his haughty spirit will submit to come under the humbling, though easy yoke of Jesus, is doubtful. He has, however, received light that will render his course to perdition more unsatisfactory, if it does not induce him to enter the strait and narrow way.

23. Ko Chet'thing's. A large package of letters from our friends in America, accompanied with two boxes of school apparatus, among which were a number of articles marked for my own and Mrs. Vinton's personal use. From whom these last came, we are not informed. Our friends, however, whoever they may be, may be assured that they were most gratefully received, as many of the articles cannot be obtained here, and all were such as were needed, though some might have been procured at Maulmein. But their being prepared for ready use, will save much of Mrs. Vinton's precious time, every moment of which she is anxious to devote to the one great business of life,—the conversion of souls. Did our friends in America know the value of a missionary's wife's time, they would be anxious to save her every unnecessary care. What has been stated with regard to the wives of missionaries generally, I know, from personal observation, is not true of the wives of Burman missionaries. From a personal acquaintance with every mission family except one in Burmah, I know them to be most efficient helpers in the work of converting the heathen. Let the Christian community, then, continue to expect *much* of the wives of their missionaries, and let them act accordingly, and save as much of their precious time

for direct missionary labor as possible; and let those who expect to become wives of missionaries, *resolve to do much*, and they *will* do much. But let the sentiment prevail that they can do nothing but take care of their families, and that will be all that they will be able to do. The school things were invaluable, and came in the very time we most needed them. The subject of schools, especially among the Karens, is one of great importance. Indeed, we must teach the whole nation to read. One fact for the encouragement of those interested in schools—not one individual, to my knowledge, has learned to read that has not become a Christian, or is not in a fair way for it. Our friends, then, will be anxious to supply us with every facility in this work.

26. Mau-ko. Lord's-day. A few hours before our arrival yesterday, one of the children of the village died. The parents, half converted to Christianity, buried it according to Christian usage; and then returned and made an offering to the nats, for the life of another of their children, then lying at the point of death. The child, however, before morning was a corpse; and the parents came to me, declaring their determination to have nothing more to do with the nats, and wishing me to conduct the funeral exercises. A number of the villagers have kept the Sabbath, and attended worship with us. The man and his wife whom I baptized at Newville from this village, are exerting a most salutary influence. Never before have I so fully entered into the feelings of the beloved disciple, while rejoicing in the constancy and perseverance of those saved through his instrumentality. "He had no greater joy," nor have I. With Paul I recognize them as my "crown." O, if they hold out, and arrive safe! What a conquest!

27. Stopped at a village a little past noon, where we finally concluded to pass the night. A large and interesting assembly at worship. One man and his wife have made no offering to the nats for a number of months, are resolved never to make any more,—and say they intend to become Christians, and keep the commands of God. A number of others pray to God, but dare not forsake nat worship yet.

29. Ma-chaw. Still more encouragement than at my visit on the 21st. A number say that they intend to learn to read during the coming rains. One rather intelligent man, almost blind,



says, that as soon as he can go to Ko Chet'thing's village, he shall ask for baptism.

*Zeal and conscientiousness of Karen Christians—Baptisms.*

31. Ko Chet'thing's village. Yesterday nine of the Christians from Newville arrived here, having travelled the distance of fifty miles for no other purpose, but to be present at our season of communion. Numbers more, they say, would have come, but for the extreme heat, which at this season of the year is excessive.

April 1. Last evening, I proposed to the church, to observe to-day as a day of partial fasting, humiliation and prayer, preparatory to their receiving the Lord's supper. To this they consented, and accordingly dispensed with their morning meal. In the evening, one of the Christians came, saying he was afraid he had sinned against God, for after taking his usual meal at 4, P. M., he had eaten again about sunset. After this, he became exceedingly stupid in his feelings—could not understand what he read, nor meditate on heavenly things with any comfort. "Now," said he, "this must be wrong, for I have eaten as many times as though I had not pretended to fast, and it is the same as trying to deceive the teachers, and to deceive God." In a little time, another knocked at our door, inquiring if we had retired. The tones of his voice told us that he was weeping. Said he, "My sin is exceeding great. Like Ananias and Sapphira, I have been deceiving the teacher, and trying to deceive God and the Holy Ghost. Does the teacher think that God can forgive me?" I told him, yes—that the sins of ignorance (for this was the first time he ever attempted to fast,) were not so criminal as those committed in the full sunshine of light and knowledge—that now he knew his duty, and must be careful to do it. Said he, "Does the teacher think it would be pleasing to God, for me to fast to-morrow?" I said, "Perhaps it will; pray about it, and do as you think best."

2. Sabbath. Early this morning, almost every member of the church came in, to confess their sins, and more evidence of genuine penitence have I seldom witnessed. Numbers had been guilty of the same offence as that confessed last evening, but have all, of their own accord, dispensed with their morning meal to-day. The one who thought his sin so great that it could not be for-

given, has fasted all day. This evening he told me, he never spent such a day before. His mind had been on God and heaven all day, and he had felt no more disposition for food than when he had taken his accustomed meals. The concern and deep anxiety manifested for the salvation of souls, was decidedly more than I have ever seen in any of the native Christians before. At the close of the morning worship, we repaired to the water, where I baptized two of Mrs. Vinton's scholars, after which we assembled, and enjoyed a most deeply interesting season in celebrating the Lord's supper.

3. Early this morning the children of the school left for their homes. They had become so attached to Mrs. Vinton, and she to them, that the season of parting was quite affecting. Nearly all of them were in tears, and some said they could not eat their breakfast, they felt so sad at parting with "mam-ma."—In a few hours I leave for Bootah, upon the Attaran. I go to Maulmein—take another boat—and send mine to Mrs. Vinton, who expects, during my absence, to visit a number of villages up the river.

4. Qua-ka-bau. Left my boat yesterday about noon, and walked about fifteen miles to this place. My boat goes round to meet me about five miles below this.

*Baptisms at Bootah—"Out of the mouth of babes," &c.*

9. Bootah. Lord's-day. Preached twice—baptized three, and administered the communion. This village has been greatly enlarged the present season, and almost every new settler appears like a promising inquirer. Besides this, all their children are anxious to learn to read; so that I trust we shall have an interesting school here the coming rains.

11. Have just returned from a large Pgwo village. The people say they have made so much merit, that they cannot think of sustaining such a loss as they should by giving it all up to become Christians. In vain did we try to convince them of their mistake. But the Holy Ghost can, and we left them in his hands.

14. Maulmein. On my arrival, found a number of the Christians from Newville. They say the children of Mrs. Vinton's school, on their return, commenced going about among the villagers, exhorting every one they met to become Christians. Some listened—others reviled,

and one man most cruelly beat his little nephew, about twelve years of age, whom I baptized last rains. He is one of the most modest, lovely, intelligent fellows I ever saw. His parents have consecrated him to the Lord, and are anxious he should become a preacher. They think every thing of him, and could hardly bear the abuse offered to their son; and wrote me to get my permission to prosecute the offender. I sent them word, they must bear every insult, heaped upon them on account of their fidelity to Christ, with patience, and pray for their persecutors to God, and in a little time He would convert them.

16. Qua-ka-bau. Sabbath. Left Maulmein yesterday morning, and came here with br. Osgood to spend the Sabbath. Though I was obliged to speak through an interpreter, still the season was one of deep interest to my own soul.

17. Ko Chet'thing's village. On our way here, we stopped an hour or two at a new village, where the people listened with the most absorbing interest. I left Ko Panlah, as the people were so anxious for instruction. Mrs. Vinton, in her excursion up the river, met with much encouragement, and succeeded in making arrangements for a school, during the coming rains, at a village nearly a day above Chummerah. (See Feb. 26.)

20. Ko Panlah has returned, bringing the most cheering intelligence from the places he has visited. "All," he says, "listened well, and many, although it was the first time they ever heard the gospel, are almost persuaded to be Christians." Of the many who have visited us from the Burman side these few days past, two interesting young men have concluded to accompany us to Maulmein, to learn to read. Others say they dare not go to Maulmein, but will learn to read here. O how tardily the wheels of mercy roll!—Surely there must be some guilty cause. A benevolent God would not withhold those showers of mercy that would deluge the whole jungle, and sweep away the last vestige of idolatry and superstition, were there not some insurmountable obstacle in the way. My soul, where art thou? and what is thy state? Is thy benevolence like that of thy Lord and Master? Or art thou so earthly, so destitute of the spirit of heaven, that thou canst be satisfied to see here one, and there another, come into the kingdom of God, while the great mass of

the people are still in the road to hell? If so, *thou art the guilty cause*, and must be held responsible at the day of judgment.

#### *Return to Maulmein—Karen boarding-school.*

23. Sabbath. For a few days past we have been making arrangements for leaving the jungle. It is a great trial to be obliged to be away from our dear Karens for so many long months during the rains. But the united testimony of all foreigners—indeed, my own painful experience of last year, proclaims aloud, "If you wish to live, FLEE." We must then obey the summons, and go. The Karens have been almost constantly calling upon us, and expressing their regret at our leaving. They have almost all resolved to learn to read, that they may know more about the scriptures. Most of the children will follow soon to Maulmein, to attend school there.

25. Maulmein. A few weeks since, at a meeting of the brethren of this station, a vote was passed to purchase a building formerly intended for the use of a Taling corps, and recently offered for sale by Government. This building has since been purchased, and is accompanied by a large lot of land, designed to be used for the accommodation of a Karen and Burman boarding-school. The building is made of boards, and is so large, that, in addition to what we shall want for our own use, a large, convenient room can be spared for a school-room during the day, and for meetings in the evenings, and on the Sabbath. Besides repairing the barracks, we shall be obliged to dig a well, and erect a building for the accommodation of the scholars.

May 30. We have already between twenty and thirty in the school, a number of whom we have never seen till within a few weeks, and who never before heard anything of the gospel. They appear exceedingly well, and begin to talk among themselves about being baptized. Besides these, we are expecting a number from Newville in a few days. I expect to devote one half of my time, the present rains, to the study of the Burman language. This I hope to do without being much impeded in my progress in the Karen, as I shall have to preach every evening and upon the Sabbath in Karen, besides all my intercourse with the children and visitors.

One year ago, I was upon a bed of

sickness, supposed to be my bed of death. Now, my health is as good as when in America, and my prospects for usefulness were never greater. "What, then, shall I render to the Lord for all his benefits?"

#### MRS. WADE'S JOURNAL AT MATA.

We have already alluded to Mrs. Wade's visit to Matamyu, near the close of 1836. She left Tavoy, in company with Mr. Mason, Nov. 22d, and arrived on the 24th, in safety, receiving, as usual, a most cordial welcome from the native Christians.

Nov. 26. Saturday. We are cheered, from day to day, by the interesting appearance of the Christians here, and likewise of the inquirers, many of whom appear to have given decided evidence of piety, during the months we have been separated from them. We are also, particularly interested in four or five Pgwo Karens, who live some miles distant, and appeared indifferent last year; but, having been induced to attend worship with the Christians during the rains, they now appear to be truly converted, and desirous of receiving baptism. Thus the way is preparing for the reception of the books just prepared in their language.

30. Wednesday ev. Although the rice harvest is not yet finished, and many of the females are still in the fields, yet seventy assembled at the female prayer-meeting this morning, and we enjoyed truly a sweet season. On inquiry, I was told by those present, that they did not know of a single instance where brotherly love was interrupted by any bad feeling between individuals or families in Mata.

#### Examination of Mata School—Departure of Mr. Mason.

Dec. 3. Saturday ev. This morning, attended the examination of the school taught here during the rains. Found thirty-three scholars, about half of whom, beginning with the alphabet, had learned to read well in any common book, while all the remainder could read more or less fluently in easy books, and most of the whole number could write a legible hand. We felt gratified with the school, considering it was taught by a young lad, all the older and more competent teachers having been sent into distant villages. We have given about four dollars to assist this

school, and the remaining expenses are defrayed by the parents. (About fifty pupils from this place were in our schools in Tavoy, until the appearance of the small-pox, when they returned to their homes, and entered the village school here.)\* This afternoon, I also attended a kind of fair, where the cotton garments manufactured by the ladies of Mata, within the last few months, were by request exhibited, and truly I was much gratified by this specimen of industry and improvement. About one hundred and fifty garments were presented, all new, neat, and suitable for use in their families. On the Sabbath, when three hundred are assembled in the large zayat, we see very few who are not dressed in a neat, clean garment. But the families who have lately removed here from a distance, form a striking contrast, as they may be known almost as far as the eye can reach, by their dirty, miserable appearance. The ladies were much gratified by br. Mason's noticing their work, and commending their industry.

5. After having enjoyed br. Mason's instructions so highly for the last ten days, the dear Christians assembled in their zayat this morning, to bid their beloved pastor farewell, and commend him and about twenty of their brethren to the kind care of their Heavenly Father, during their long, fatiguing, and perilous excursion through the jungles. Much feeling was manifested on the occasion, as four men have lately been destroyed by tigers on the road they are to travel.

#### Karen Maternal Association—School and Bible-class—Pgwo Karen inquirers.

7. Attended this morning the annual meeting of the Karen Maternal Association. A lovely number of mothers were present, with their children, and thirteen were reported as having been hopefully converted the past year. One mother, being asked respecting her young son, replied, "I have prayed for his conversion with many tears, and now he gives good evidence of being 'born again.'" Many other statements were interesting and affecting, and several more children were reported as being under serious impressions.

9. We have now in operation an interesting Pgwo Karen school, containing nine pupils. Very few of that

\* The fifty scholars who had been in Tavoy schools, were not examined with the Mata school.



tribe of Karens have yet listened to the gospel, so that a school of *nine* children, in this new language, excites much interest. I have also a class of assistants, who devote their time to the study of the bible. I devote a large part of my time to this class, as they are to go out into distant villages, and teach what they thus learn, to those who know very little of the way of life.

10. Having now made arrangements for the other children who wish to learn to read, &c., I find the number amounts to about seventy: above sixty are daily in the *zayat*, making good proficiency in their lessons. Ten of the number are *Pgwo* Karens, who are *delighted* to learn to read in their *own language*. My class of assistants now numbers ten, and I am happy to see them making good progress in a knowledge of the scriptures. They are taught on the plan of the bible-classes in America.

22. All goes on very pleasantly in this lovely Christian village. I have from two to three hundred to the meetings every evening in the week, and about four hundred on the Sabbath. Besides attending the sick, and necessary domestic cares, I devote my time principally to the class of assistants, and the religious instruction of the school. Their lessons are taught by two young Karen Christians, so that they go on well, with a little daily superintendence, and it is delightful to hear them answer questions on the scriptures with so much propriety. Have just now returned from visiting a little group of Christians, who live about six miles distant. They have a neat little *zayat*, where they assemble for prayer and reading the scriptures, every evening, and when not able to come to *Mata* on the Sabbath, they conduct worship, as well as they are able, among themselves. I arrived at the village just before sunset, and, after evening worship, the Christians proposed to assemble the next day, and have a "Sabbath," as they expressed it, because I was there, and could teach them the scriptures. We spent the day very pleasantly, and found four in the little assembly, who, we trust, have lately been "born again," and who wish to be baptized. After prayers with these "lambs of the flock," at dawn of day this morning, I bade them farewell, and set out on my return to *Mata*.

30. Friday evening. I have much to encourage me in the appearance of the inquirers, and the number is increasing.

My schools, also, give me very much pleasure, and the attention given, to be able to answer questions on the scriptures, every evening in the week, even by the oldest members of the church, is truly interesting.

Jan. 1, 1837. As this is far from the first of the Karen year, I feel that I commence the year *alone*, here in these distant jungles, as I did the last. I should be desolate and miserable indeed, had I only this world for my portion; but if I may be blessed with the constant, indwelling presence of the Holy Spirit, I can be happy in the darkest jungle, and sing thy praises, O my Savior, under the heaviest afflictions. May I but enjoy union and communion with the great *Giver* of all my blessings, and I will cheerfully resign any of His gifts which He may see best to withdraw.

9. A short time since, some of the Christians here visited a small village of *Pgwo* Karens, who were bitter opposers last year, and found one man anxious with regard to the concerns of his soul. He sent word that he begged the prayers of the church, and yesterday he came in his boat, with his wife and children, and several others from his village, to spend the Sabbath with us. He has given up "*moderate drinking*," with all his old customs, and appears to be truly converted. His wife too appears very well, and they say several more in their village are anxiously inquiring for the *right* way. The man's father sent a most earnest and affectionate request for Mr. Wade's *Pgwo* Karen teacher, to come and bring the bible and teach him. He says, "Come, my son—bring your sacred books, and teach your poor old father: I want to know more about this Jesus Christ." After several solemn conversations, besides the meetings yesterday, the *Pgwo* teacher has set off with them, and is delighted to be able to take three or four tracts (in manuscript) in the *Pgwo* language. The village is about a half-day's journey distant. This evening we have appointed a prayer-meeting, particularly for these new inquirers.

15. Mr. Wade's *Pgwo* Karen teacher returned last evening, and says there is a great deal of feeling, with regard to the truth, among all the *Pgwo* Karens east of us. Many females are anxious to come and listen to the truth, whose husbands are bitterly opposed; and the old Karen "prophets" have stirred themselves up to new zeal, and are "dreaming," and "prophesying," and astonishing the poor ignorant Ka-



rens with their "lying wonders." The man from that region, who appeared so well last Sabbath, has just removed here, with his wife and children, and a younger brother, and says, he cannot live among those who thus revile his God and Savior, though they are his nearest friends. We feel that God has commenced a work in that place; and, that we may be able to "come up to the help of the Lord against the mighty," we have set apart this day for humiliation, fasting, and prayer. As a church, we feel that we *must* have the Holy Spirit poured out upon us, before we can offer the "effectual fervent prayer of the righteous" for these perishing souls. We have now here fifty interesting inquirers, many of whom are making good proficiency in knowledge, and, I would hope, are growing in grace.

17. This has been a day of rejoicing throughout the village, on account of the arrival of Mr. Wade and Miss Gardner, and the good news they bring from the distant villages. (See Mr. Wade's journal, pp. 77—81.)

*New zayat for worship—Baptisms—Native preachers and school-teachers.*

Feb. 11. Saturday ev. To-day the corner *post* to a new zayat, for public worship, has been set up, with solemn prayer for the presence and blessing of God. The old zayat, though capable of holding about five hundred people, has been for a long time extremely crowded, so that the church have concluded to use it for schools, and erect a new one much larger.

19. The evenings of the past week have been principally devoted to the examination of candidates for baptism, and this afternoon, fifteen lovely converts have been buried with Christ in baptism. May the future prove that they have truly "risen to newness of life."

26. During the past week, the examination of candidates has been continued the same as last week; and this afternoon, fifteen more happy converts have been baptized in the beautiful waters of the Tenasserim. Truly, we see happy days in this heathen land!

28. Again Mr. Wade is suffering beyond description from the same cause as last month, and my heart sinks within me, in view of our labors at this station, which are increasing every year. My class of assistants now numbers fifteen, and they are making rapid progress in a knowledge of the New Testament, which they are daily studying.

They have been particularly interested of late in the epistles to Timothy, and Titus, and their answers give me much pleasure. The day-school has increased of late, and is very flourishing under Miss Gardner's superintendence. Besides giving religious instruction once in a day to the pupils, I have now no care of the school.

March 4. This evening our large, neat, new zayat was opened for public worship, and though Mr. Wade was scarcely able to leave his bed, he performed the interesting services.

The Karen Christians at first thought of hiring Burnians from Tavoy, to come and build their zayat, as they could finish it more handsomely; but they finally concluded it would be more suitable, and more pleasing to God, to have it built by *Christians*; and I doubt whether any building was ever erected with more prayer, or consecrated with feelings more acceptable to God.

10. Besides the assistants who accompanied br. Mason, eight from my present bible-class, with Ko So, one of the deacons of the church, and two of the largest scholars from the day-school, have just been appointed as preachers and school-teachers for the distant villages, and will set out for their different stations soon. Our large Karen day-school having made fine proficiency under Miss Gardner's superintendence, has now been dismissed for a season, that the school-house may be repaired, &c. &c. We have appointed two young Christians, who are well qualified, to teach the school during the rains, as the small-pox will prevent their going to Tavoy with us.

*Summary of recent baptisms—Return to Tavoy.*

12. This morning, the Pgwo Karen and his wife, mentioned as removing to this place, January 15th, were baptized, with two others—making thirty-four at this station this year, besides nine in other places; who, with fifty-two baptized by br. Mason, and one by br. Judson, while on a visit here, make ninety-six, within the last three or four months.

This afternoon, we assembled to commemorate the Savior's dying love, and took our seats in the midst of about three hundred dear Karen converts. One woman was prohibited from coming to the Lord's table, on account of unkind treatment towards her sick husband, &c.; but every other member of the church is in good standing, and

many of them delight our hearts by their growth in grace. It was a season long to be remembered—a little foretaste of the blessed “thousand years.” In the evening, all the inhabitants of Mata, together with many from the surrounding villages, assembled to receive our parting counsel and bid us farewell, as we were to leave for Tavoy on the morrow. The large new zayat was nearly full, and the expression of sorrow for our departure, on every countenance, was deeply affecting to our hearts.

### Arracan.

#### JOURNAL OF MR. COMSTOCK.

(Continued from p. 298, last vol.)

*Sabbath exercises—Discussions with natives—Repeated sickness, and visit to Ramree and Sandoway.*

Feb. 12, 1837. Preached to an attentive congregation from 2 Cor. viii. 9, “Ye know the grace of our Lord Jesus Christ,” &c. My own heart felt the truth to some degree, and would that these *poor* heathen, through the poverty of Christ, might be made *rich*. To the few English who came to my house, at evening, spoke from a part of the first chapter of John, having before commenced an exposition of his gospel. Spent part of the day in instructing the native Christian, who has come to my assistance from Akyab. Responsibilities thicken upon me. Lord, grant all needed wisdom.

15. Went this morning, with the native assistant, to a part of the town where he had a few days before met with violent opposition. At first, six or eight men listened very quietly to the truth; but in a short time the congregation increased to fifteen or twenty, and opposition commenced. An old man told me I would go to hell, if I did not obey the injunctions of Gaudama. “O no,” I replied, “Gaudama is dead, and can neither punish nor reward.” The people continued to gather round me, and the opposers, led on by the head man of these villages, became more bitter and boisterous. I always avoid such collisions, if possible; but when they do come, I must maintain my ground as well as I can. The head man brought forward a favorite argument,—“There are many races of men, and each have their own religion.”

“Yes,” I answered, “but God created them all, and having a right to command them all, will punish those who disobey his commands, of whatever race they may be. Besides, although different in body, all men have similar minds, and when the bodies die we shall all be of one race, and all alike be placed in heaven or hell, according as our characters may be.” “We have received the religion of Gaudama, and if we abjure it, he will punish us.” “He is dead.” “Yes, but his law remains.” “If you should tell your son, you would whip him if he did not attend school to-day, and in the mean time should die, could you punish him if he disobeyed?” “Our fathers all believed this religion, and if we forsake the customs of our fathers we shall be guilty.” “Suppose your fathers had all been thieves, would those who followed, or those who forsook their example, be guilty?” Thus the discussion continued, till the sun was so hot that I was obliged to leave. Although a quiet exhibition of the way of salvation through Christ, is far preferable to a boisterous disputation, the latter may do good, especially with the class of hearers who surrounded me this morning. There is evidently a good deal of excitement among the people just now, and may the Lord direct the storm, and guide these dying heathen to the Savior.

19. Just before the time for worship arrived, four men from a distance called for tracts. I invited them to attend worship; they did so, and were very attentive hearers. Spoke from the words, “Except your righteousness exceed the righteousness of the scribes and Pharisees,” &c.—endeavoring to show the utter hopelessness of a man’s entering heaven, on account of his own merits. I find that the people here, have determined that they will not embrace the religion of Christ, and that he who does, shall suffer all that they can inflict.

26. Last evening, was called to attend the funeral of a young officer, and the fatigue, &c. threw me into a high fever, which prevented me from having any public service to-day.

March 5. Spoke to-day of the difference between the character and prospects of the wicked and the righteous, from the first Psalm.

12. Too unwell to preach; but the native assistant read the parable of the sower, &c., and made some very appropriate remarks. Two men, who were passing, came in and listened awhile,

and the hearers generally paid good attention.

My dear wife, through divine mercy, is now rising from a second attack of severe fever. The Lord sees it necessary to chastise us often, but his chastenings are so mingled with mercies, that we can but feel that they are from the hand of a kind Father. May they produce their desired effect.

April 11. Returned to-day from a trip to Ramree and Sandoway, with health of self and family much improved. The physicians have been urging me, for some time, to leave the province, or, at least, go to sea; and, although I could not now follow their advice, to the letter, I was very glad to accept the kind offer of Mr. Adams, to provide me with a boat, to go down the coast two or three hundred miles; both on my own account, and on that of Mrs. Comstock. We spent three days at Ramree; and, although I was not able to do much, the native assistant was very busy among the people, who listened with attention, and were very anxious to get books. A mission should be established at Ramree immediately. At Sandoway, where we spent nearly four days, the people were attentive and sought for books with avidity. Sandoway is a large pleasant village, and should be occupied by a missionary at once. Here the assistant commissioner, for the southern district of the province, resides. We had a few opportunities of preaching Christ, and giving away tracts, by the way. The trip has evidently been of much service to us, and I hope the truth declared, and the tracts distributed, may do good to some of these darkened heathen. On arriving home, I found two native Christians from Maulmein—one a Burman, and the other a Bengalee—who had come to aid in spreading the truth in Arracan. I have long needed native help; and now that I have it, may the Lord bless our efforts, and bring multitudes of the heathen here, to a knowledge of the truth as it is in Christ.

16. As there is a vacation in the school, only the native Christians and a few others were at worship. Spoke of the rest which remains for the people of God. I now have native worship at my house every evening, reading a portion of scripture, which I explain, and concluding with prayer by one of the Christians or myself.

23. This morning the native assistants held a prayer-meeting, and at eleven, I preached from the words,

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

30. Text to-day, 2 Cor. ii. 2. My principal design was to give the native assistants some instruction as to the best way of preaching to their countrymen. Surely Christ crucified should be the great theme of the preacher, whether in a pagan or a Christian land; and yet there is too much of a disposition to dwell upon other topics, while this all-important one is neglected. May none connected with our missions, undervalue or be "ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth."

May 7. I suspect my sermon last Sabbath did not entirely fail of its object; for I overheard my old Mug assistant telling the Burman that he had had a crowd of visitors at his house, and that they had a long talk about "the two great islands," America, &c.; "but," said the Burman, "we are to say very little about these things; for, if they believe ail, and yet do not trust in Christ, they will be lost; whereas, if they err about such things, and yet believe on Christ, they will be saved." Two days since, ten or twelve men, who were assembled at a house near by, sent a request that some one might be permitted to come and tell them about the true God, &c. Moun Ket went, and spent about two hours in talking to a very attentive set of hearers; although most of them, when I met them in the village a few mornings before, were full of cavilling and dispute. Sermon to-day from Eph. ii. 1, 2.

*Arrival of Mr. and Mrs. Hall—Church organized.*

14. Last week we had the pleasure of welcoming br. and sr. Hall to Arracan. The Lord has at length heard our prayers for fellow-laborers, and I trust their coming will not only be a great blessing to us, but a still greater one to the perishing multitudes around us. Several interesting visitors, but none enough so to require a particular notice. The English school recommenced with ten scholars. To-day, preached from the text, "My yoke is easy and my burden is light." Subject deeply interesting, and myself a good deal interested in it; but the weather was so oppressive, that the drowsiness of my hearers compelled me to be brief.

21. On Thursday last br. Fink, from



Akyab, to whom I had written, requesting him to come down, with one of his native assistants, to aid in the formation of a church here, arrived. He has preached every evening at the house, and three times in the village—once in Bengalee. He appears to be a zealous faithful missionary, and may the truths declared by him here, be blessed to many souls. To-day we proceeded to the organization of a church. Koung Oung, my Mug assistant, and wife, were from br. Fink's church, and Moung Ket, a Burman, and Bar Ton, a Hindoo, from Maulmein. Br. and sr. Hall, and Mrs. Comstock and myself, also united with the church. Br. Fink preached from John x. 16. After the sermon, he asked Koung Oung why he embraced the Christian religion. "Formerly," he replied, "I was in darkness, and worshipped as my fathers did; but after I heard the gospel, I perceived that I had erred, and that the Christian religion is the only true religion." Do you love Christ? "Yes." Why? "Because he died to save me from hell." Why do you wish that a church may be formed at Kyouk Phyou? "That, living together in union, we may thus show forth, before the heathen, the excellency of the religion of Christ." Similar questions were put to the other natives who proposed to join the church, and answers the same in substance, were given by all. One said, "I became a Christian, because I found no way of salvation in my own religion—while the gospel saves the sinner from hell." Another, "I love Christ because, although I was vile, and deserved hell, he gave his life to save me," &c. After the questions had been very satisfactorily answered, Khu Pon, the senior assistant at Akyab, gave to us the right hand of fellowship, cordially acknowledging us a church of Christ, and bidding us "God speed;" after which, I gave a charge to the church, and the meeting was concluded by prayer. At half past five o'clock we assembled to commemorate the dying love of the precious Savior. Brother Fink read an account of the betrayal of Christ, &c., and made appropriate remarks in reference to the design of the Lord's supper. I then gave thanks, and broke bread; after which, he administered the cup. At evening, br. Hall preached in English, to about a dozen hearers, on the propriety and importance of serving God. The day has been one of great interest to us, and may the little church now formed here,

be abundantly blessed of God, and soon embrace multitudes of these perishing idolaters.

28. Preached to-day from the words, "It is a fearful thing to fall into the hands of the living God." While the gods of the heathen, *without life*, are incapable of punishing those who reject and despise them; how fearful the doom of those who disobey the requirements of the *living* and true God.

June 4. Spoke from Matthew vii. 13, 14, endeavoring to show that the way the multitude took, is the way to hell; while the few who denied themselves, and cultivated holiness of heart, amid every discouragement, alone would arrive at heaven. A favorite excuse for not believing on Christ, is, that all the people worship idols, &c. May the Lord speedily dispose many of these heathen to seek the *true* path, whether travelled by few or many.

11. Hebrews xiii. 7, 8, formed the subject of discourse this morning. How suitable and safe to trust in "Jesus Christ, the same yesterday, to-day and forever," for salvation and every needed blessing. Some men, who came for medicine, listened to most of the sermon.

18. Opposition to the religion of Christ has been very decided and active for some time past, insomuch that it has been very difficult for br. Hall to procure a teacher who would consent to hear preaching on the Sabbath. A few mornings since, I found several men at a village five minutes' walk from my house, and commenced talking to them about Christ, the Savior. They listened in sullen silence, and repeatedly answered my inquiry if they understood what I said, in the negative. At length one man broke out, with a good deal of earnestness, into a kind of answer to what I had said, and declared that Gaudama could save from hell. Good, however, may result, even from the opposition of the enemies of the cross.

A man came to the house two or three days ago, and said that he had heard the Christian religion every where spoken against, and therefore wished to become acquainted with it, that he might judge for himself. After listening some time to Moung Ket, he said, "I see nothing to find fault with, but much to approve; indeed, I think this is the true religion, while that of Gaudama is false." On leaving, he took a Life of Christ, and a smaller tract. Preached to-day about the judgment,



from II Cor. v. 10. May I feel that I am accountable to God for all the deeds done in the body, and may these heathen feel the importance of securing the favor of Christ, their final judge.

25. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," were the words from which I spoke to-day. I would persuade these dying heathen to flee immediately to Christ the Savior, but alas! they, with one accord, reject the messages of mercy. "Can the Ethiopian change his skin, or the leopard his spots?" Then may these heathen also do good, who have been accustomed for so many centuries to do evil.

July 2. Preached from the words, "If any man be in Christ, he is a new creature." My congregation was increased by the teacher and scholars of the native school, which was recommenced last week. The scholars gave a very satisfactory account of the difference between the heart of a Christian, and that of an unrenowned sinner; and expressed a very decided preference for a new heart, and their desire to obtain one.

9. Preached from the attempt to worship the apostles in consequence of their healing the cripple at Lystra, on the folly and sinfulness of worshipping men. My subject was suggested by seeing a fine young man, who has read and thought a good deal about the Christian religion, bow down in worship before a priest, a few evenings since, at the kyoung.—We have now fifteen scholars learning English, and eleven in the native school. These, with teachers, &c. make a very respectable congregation, and usually conduct with great propriety, and listen with becoming attention. Just after worship, heard that sr. Hall, who had been removed to the cantonments a few days before, sick, was nearly gone, and soon another note arrived, saying she was dead. After laboring alone more than two years, and frequently praying that we might greet fellow-laborers here, we greatly rejoiced at the arrival of br. and sr. Hall, and immediately began to think of extending our operations, &c. But how soon are our fair prospects darkened. Already one of our little number is gone. May this dispensation be greatly blessed to us who survive; and may dear br. Hall find his loss more than made up to him, by the brighter and more constant smiles of his Savior's countenance.

16. Last Monday morning, attended to the mournful duty of consigning to the grave the mortal remains of sr. Hall. Our feeble band of laborers, and little church, have indeed, sustained a great loss; but the Lord has done it, and he does all things well. Br. Hall is remarkably sustained and calm. Some natives wept at the grave, and our prayer is, that her death may be made the means of life to souls here. To-day unwell, and Koug Oung made some very sensible remarks on a part of the 7th chapter of Matthew.

#### *Labors of Koug Oung.*

Koug Oung has many visitors at his house, and preaches frequently in this and the adjoining villages. He informs me, when he comes to evening worship, what he has done during the day, and also keeps a journal, which he gives me monthly. From his journal I will make a few extracts, to give some idea of his labors. "Feb. 8. Preached at Pike sike: the hearers were attentive, and twenty tracts were distributed.—9. Preached at Toug-yin: the hearers did not dispute, and took fifteen tracts.—11. At my own village, had some attentive hearers, and gave away five tracts.—14. Preached at Kon-yin-dau. Some listened attentively, and some disputed, saying it was wrong to forsake the customs of their fathers. Distributed ten tracts.—19. After worship, had attentive hearers at my own house.—24. Several men from Cheduba came to my house, and listened attentively. They took nine tracts.—25. At my own house, preached to attentive hearers, and distributed eleven tracts.—March 4. Preached at Toug-yin, to attentive hearers, who took eleven tracts.—5. At Kon-yin-dau, the people listened attentively, and took ten tracts. 7. Several visitors, who listened without cavilling, at my own house. Gave away eleven tracts.—10. At the north end of the village, had several attentive hearers: some, however, said that if men would not go to hell for killing animals to eat, according to the religion of Christ, they did not wish to believe it.—12. Preached to men, who came to my house. Some listened with attention, and some disputed. Distributed eleven tracts.—April 18. At my own village had several hearers, some were attentive, and some said, if you disobey the law of Gaudama, you will go to hell.—19. —Preached at the west end of my village.—The men said I was destroying the religion of Gaudama, and preach-

ing the words of Jesus Christ, and they did not want to hear me. At noon, several men from Cheduba came to my house, and listened without disputing, and took thirteen tracts.—May 16. Went to Kyouk Phyou, where the people listened attentively, and took thirty tracts," &c. &c.

#### *Prospects of the Mission.*

My health has been so much impaired by repeated attacks of fever and ague, that the doctor assures me that I must leave the province soon, or be incurably affected, and laid aside from all active efforts. Mrs. Comstock, too, has never enjoyed good health since her last attack of fever. The prospect, therefore, now is, that we shall be obliged to leave, unless a change for the better shall soon take place. I am very much attached to this people, and should like to spend my life among them, had I the prospect of being as efficient here, as I may perhaps be at some other station. It is thought by some that we were too much exposed, in this unhealthy climate, in the little low house we occupied for nearly two years. We tried, however, to do the best we could, under the circumstances in which we were placed.

All before us is uncertain, but we endeavor to commit our ways unto the Lord, and trust he will direct our steps. In the mean time we are trying to do what we can for the heathen around us.

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#### EXTRACTS FROM A LETTER OF MR. COMSTOCK.

##### *Death of Mr. Hall.*

Within a few days communications have been received from Arracan, confirming the melancholy tidings of the bereavement which the Mission has been called to suffer, in the decease of our esteemed brother, Rev. Levi Hall. A few days only had elapsed after the removal of his companion, when he was attacked with Arracan fever, and for about two weeks lay, apparently, on the very borders of the grave. Mr. Comstock writes, August 25th,—

He thought himself dying several times, and we would not have been surprised, at any time during that period, to have witnessed his departure. The physician gave him up, but we trust the Lord has work for him to do, among the heathen, and is raising him up, after all human aid was most evidently vain

He has seemed better for a few days past. He has suffered much, and been remarkably sustained by divine power and grace.

Mr. Comstock again writes, under date of Sept. 14th.

I regret very much to state that all our fond hopes in relation to the recovery of br. Hall have been disappointed. About eight days since, he began again to decline, and in a day or two was reduced so low that the doctor thought there was no hope in his case; but still continued the use of bark, &c., to revive him, if possible. He was so weak that he could say nothing for several days before his death; but, a long time before, when he thought death was near, he said to me, "I think my situation extremely critical: probably I shall be taken away. I did not expect to leave you so soon, my dear brother; I had hoped to live and labor awhile for the poor heathen, but the Lord's will be done. He has been very gracious to me, and let him do what seems best in his sight. I am resigned: yea, more: I feel a joyfulness in the prospect of soon meeting my Savior. I have been oppressed so much for breath, &c., that I have said but little; yet I have been thinking a great deal of death, and have no fears. The atoning blood of Christ is all my hope—the precious atoning blood of Christ!! Looking every other way, I can see no hope; I feel that I am a vile sinner: but when I look to Christ, a propitiation for our sins, and not for ours only, but for the sins of the whole world, I have hope, and rejoice in the prospect of being not only with Christ, but with all that I love best. I leave it all, however, to the Lord. Should he raise me up, I should like to labor in his service: should he take me, all is well. I want you, dear brother, to tell all around you how sweet it is to trust in Christ." He said he did not regret that he came here, though his stay was so short, for he believed it was the Lord's will.

He remained in the same low state till near the end of August, when, as I have before mentioned, he began very slowly to amend. A few times, when he was very much oppressed for breath, he would say, on reviving, "I thought the Lord was going to take me; but his time has not come yet. Very well, I am willing to wait till he sees fit to call me hence." Last Tuesday morning, at seven o'clock, he breathed his last, and, we doubt not, entered into that happi-

ness, of which we often tell the heathen, which has no sickness, old age, or death.

After the corpse was laid out, I called the scholars, and several women who wished to see it, into the room, and having read the closing verses of 1 Cor. chapter xv. I spoke of the resurrection of the disciples of Christ to everlasting life, and prayed. During the day, the two native assistants were nearly all the time engaged in reading and talking to great numbers, who came to see the departed missionary. At evening his remains were committed to the grave, near those of his wife, and services were conducted both in the English and native languages. The officers, Christian drummers, our scholars, and a large number of natives, were present.

I doubt not, the providence of God, in so soon removing br. and sr. Hall from their labors, will appear to the Board, as it does to us, inscrutable; yet we know all is right. We deeply feel our loss; but, knowing that a kind and wise Father has seen this affliction necessary, we bow submissively to his will, and pray that it may be sanctified to our good, and to that of the heathen; and also excite the friends of missions in America to more vigorous efforts for the extension of Christ's kingdom over the whole earth.

When br. Hall was taken sick, there was no English physician here, (the one who attended sr. Hall, had left, dangerously ill, for Calcutta,) and the native doctor attached to the hospital, prescribed for him. In about a fortnight the assistant surgeon came up from Sadoway, and called on br. Hall frequently, but he died in three or four weeks, and the place was left again without an English doctor, till a few days before his death, when two came down from Calcutta. The native doctor was educated under English professors, and great confidence was placed in him by the officers, for whom he prescribed, when sick.

I need not solicit an interest in your prayers, and in those of the members of the Board, for I know you remember us in our loneliness and trials, and cease not to pray the Father for us. Amid the sickness and death which have prevailed here for months, myself and family are spared, and, though suffering at times from fever, enjoy, usually, pretty comfortable health.

## A'sám.

### EXTRACTS FROM THE JOURNAL OF MR. BROWN.

(Continued from p. 8.)

#### *Preparation of tracts—Schools.*

May 1, 1837. Have been employed for most of the last month in preparing a translation of Christ's Sermon on the Mount, which we intend to publish as a tract. We find that Dr. Carey's translation, although a great help to us, requires many alterations in order to be understood by the people around us. Dr. Carey never having resided in A'sám, and being obliged to depend entirely upon a native interpreter, it would be surprising if the translation did not contain errors. The greatest fault is the introduction of many Bengálí and Sanserit words, totally unknown to the common people, and understood only by a few learned pandits. We make it our rule, however, to vary from Dr. Carey's translation only where it is absolutely necessary in order to make it intelligible to the natives. Still, the alterations required are so numerous as to make it almost a new translation, as you will judge from the fact, that in the Sermon on the Mount alone, we have been obliged to make no less than two hundred and thirty alterations.

7. Heard of the arrival of two new missionaries at Calcutta for Sadiyá, which gave us great joy. It is a bad season of the year to come up the river, on account of the heavy rains and strong currents, which make the navigation extremely difficult during the months of July and August. May our brethren be preserved from every danger!

Have been engaged in making out a catechism in A'sámese, which I have nearly completed. I intend to translate it into the Khamtí immediately, if I can procure a teacher to assist me. Hitherto we have been able to do but little in the language of the Khamtís; our first efforts being more particularly required among the A'sámese; but we hope to devote more attention to the Khamtís, during the coming year. Our field of operations, however, among the Khamtís and other Shyáns, will be very limited, until we can gain access to the region beyond the Pátkóí mountains. It is but a small portion of the Shyáns that reside this side of the mountains.



June 10. Have been sick for nearly a month, with ague and fever. Of course, I have been obliged to relinquish all business. All the rest of our little company have been affected more or less with fevers. This is what we must expect in becoming naturalized to a new climate.

19. Have been putting up a school-house, in which Mrs. Brown will endeavor to collect the village girls. Mrs. Cutter teaches the boys' school, which now contains about forty scholars. They appear to be making rapid progress, and are very ambitious to learn. Mrs. Brown commenced the girls' school to-day, with ten scholars.

The next entry on the journal relates to the distressing death of Mr. Thomas—the circumstances of which were detailed in Mr. Cutter's letter, (p. 67.) Mr. Brown proceeds to give an account of his

*First interview with the new missionaries, and their arrival at Sadiyá.*

July 7. By a letter from br. Bronson, found in br. Thomas's trunk, we learned that br. Bronson had been dangerously sick of fever, but was somewhat better at the date of the letter. We came to the determination to proceed immediately down to meet our remaining brother and sisters, as we did not know what might be their situation, or whether they were making any progress in their journey. Br. Cutter was unable to leave, on account of sr. Cutter's ill health: I therefore concluded, though very feeble, that it was my duty to go, and, accordingly, on Monday I started. Reached the mouths of the Dibáng and Dibáng rivers at two o'clock, whose tumultuous currents bore me on with the greatest rapidity. Stopped about six o'clock, amidst a great number of islands. Almost despaired of finding the missionaries, on account of the numerous channels. Had a hasty supper cooked upon the sand, and lay down for the night in my little canoe, but felt very uncomfortable, owing to the cold and wet, as we had heavy rains.

11. Tuesday. Started early this morning, and soon left behind us the labyrinth of islands, which had so perplexed us yesterday. Came into the open stream, near the mouth of the Diburú river, and about eleven o'clock I had the unspeakable happiness of meeting some boatmen, who gave information that the missionaries' budge-row was three or four hours below. Reached the missionaries at two o'clock.

Found them in the greatest distress: their boats moored beside a low, unhealthy jungle, where they had been stopping for several days, the boatmen refusing to proceed any farther against the current; and to add to their afflictions, they were out of provisions, while br. Bronson lay extremely reduced by a very severe attack of jungle fever. As soon as they heard that "a white man was coming," their feelings overpowered them, and they immediately sunk upon the couch in tears. I entered the room; but the emotions with which we met were too strong for utterance, and we all sat down and wept together. The idea that they should no more behold the face of their beloved associate, who so lately left them in all the vigor of health, was nearly insupportable; especially to sr. Thomas, whose earthly prospects were thus blasted in a moment; and she left desolate and a stranger in a strange land. She expressed, however, the fullest resignation to the will of God, whose chastising hand had been laid so heavily upon her.

After consultation together, we concluded to leave the large boats, and hasten on in small canoes to Sadiyá, with all possible speed. We were surrounded by an unhealthy atmosphere, which it was necessary for us to escape from as soon as possible. We accordingly hastened to cover with mats and fit up as well as we could, two small canoes, each about a cubit wide, which I had brought down with me. Br. Bronson and I entered one of them, and the two sisters the other; and thus we commenced our uncomfortable journey, while the rain poured down in torrents. Though very inconvenient for travelling, these light boats are the safest which can be used in coming up the river, at this season of the year. We started on Wednesday morning, and reached the mouth of the Diburú river about eight o'clock in the evening. Felt the need of a good supper, but could not obtain it, and were obliged to content ourselves with a hasty meal, cooked with difficulty upon the wet sand. Br. Bronson is in a very low state, and we fear the journey will be more than he is able to bear, especially since we can procure no food suitable for a sick person.

13. Thursday. To-day a kind Providence has favored us with a fair day, and we passed rapidly up the quiet waters of the Diburú, avoiding the great river, where the current is very dangerous. Stopped for the night by the side



of an extensive forest, where we enjoyed a walk upon the bank, which was truly refreshing, after having been close confined in our boats for three days. The leeches and musquitoes, however, soon compelled us to retire to our boats.

14. Friday. Entered the Borolá, a small stream connecting the Diburú with the Brahmapútra. Re-entered the Brahmapútra just before night.

15. Saturday. To-day we have been struggling with the currents of the great river. Passed many dangerous places, where the trees had fallen in from the bank and obstructed the passage, while others were continually falling, as the stream carried away the earth from their roots. Many of these spots exactly resembled the place where our lamented br. Thomas was killed, and our journey was on this account clothed with additional terror. Passed into another small stream at evening, the Keruá, which will bring us out nearly opposite to Sadiyá.

17. Reached Sadiyá at six o'clock this evening. Although our situation since leaving the budgerow, has been very unpleasant, yet we all feel our healths rather improved than otherwise.

20. Br. Cutter started off for the purpose of bringing up the budgerow and the baggage boat, which we supposed were yet lingering at the place where we left them. He succeeded in starting the boatmen on, and we had at length the pleasure of seeing the boats arrive in safety before our doors, with all the baggage, among which were the new printing and standing presses sent out for this station. These have arrived most opportunely, as we stood in great need of them.

Aug. 20. Have had another attack of fever and ague this month, which commenced on the 7th inst., and has brought me very low. This fever appears to be similar to what emigrants from New England experience on removing to Michigan, and other places in the vicinity of the great lakes. Sometimes I feel that this feeble frame is fast wearing out. Indeed, "death at the farthest can't be far." The recent instances of sickness among our number, and especially the loss of our dear br. Thomas, admonish us that our end is nigh.

"Well, if our days must fly,  
We'll keep their end in sight;  
We'll spend them all in wisdom's ways,  
And let them speed their flight."

## GREECE.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED PATRAS, AUG. 19, 1837.

### School enlarged—Circulation of books.

Soon after our last, applications to receive more scholars were so frequent, we concluded to enlarge our school. It was therefore divided, and the ladies took charge of the girls, as many as studied Greek—leaving all, both girls and boys, studying English, to the care of one of us. Boys who wished to study Greek, we did not admit. Our number soon increased to upwards of forty; after which we were compelled to refuse the many applications which still continued to be made. The division of English comprised a little less than half of the whole number of scholars. The 15th of July, we commenced a vacation of two months; partly on account of the season of the year, (it being the time when foreigners are most liable to be sick,) partly on account of the custom of other schools, and partly because we were very willing to have the time to devote exclusively to the language. About two months since, we commenced a Sabbath school. This continues through the vacation. We have from ten to twenty scholars. They commit each from five to fifty verses of scripture, from the Modern Greek testament, weekly.

Br. Pasco at present is on a short tour to Athens. For two months, or more, his health has not been good, and we are hoping that a change of air will be serviceable to him. He hopes, also, to facilitate the distribution, in this place, of about one thousand copies of scriptures, school-books, tracts, &c., sent us, some two and a half months since, by Rev. Mr. Riggs. Our petition, together with the samples of the books, thirty-two in number, were sent to Athens, by a recently appointed governor in this place, and we have heard nothing from them since. We have recently learned that the law will permit us to obtain a bookseller's license; after which, by keeping a catalogue of our books, subject to the inspection of the governor, *within our own house*, we may dispose of *any book*, printed *anywhere*, without molestation, unless there be a formal prohibition. I am confident that, in this government, no book whatever that we would circulate, would be forbidden. Br. Pasco hopes, also, to get some valuable information

in respect to schools, &c., during his absence.

We are happy to state that a Modern Greek lexicon, by Rev. Mr. Lowndes, an English resident at Corfu, has lately appeared. This is very serviceable to us.

Our scholars are patiently looking towards America, for the English testaments promised them. A book in English here, is esteemed by those who are able to use it. Many of the Greeks are able to read English. We have had a number of opportunities of disposing of such books as Wayland's Moral Science, Mrs. Judson's Memoir, Gurney's Portable Evidences of Christianity, Baxter's Works, &c. In four cases, we have given a copy of Permanent Temperance Documents.

Dr. M. informs me, that, from some unexpected occurrences, he has been delayed for some time from beginning the translation of Wayland's Moral Science, which he proposed to accomplish. He has, however, recently commenced, and accomplished about thirty pages. He knows of nothing now to hinder the gradual prosecution of the work.

*Missolonghi—Salonica—Decree of the Patriarch of Constantinople against the Modern Greek Scriptures.*

A few days since, an old gentleman about seventy, I should think, called upon us from Missolonghi, to have an American teacher go to his town, and establish a school. He said that the parents of forty or fifty girls were very anxious to have an American school; that he was glad that American teachers came to Greece—but, all went to Athens, Syra, Argos, and Patras, while none came to Missolonghi. I learned that he was an old teacher of ancient and modern Greek, before the revolution.

The formation of a new station, alluded to in our last, has been a subject of our thoughts, inquiries, and prayers. In our own minds we are pretty much decided that such is our duty. To Janina and Salonica, our attention has been chiefly directed. Salonica, however, seems to be, of the two, the more eligible. Its relative importance to the Greek population of European Turkey—the size of the city—the Greeks inhabiting a portion of it by themselves—the fact that the Greek language there is understood to a considerable degree, both by Jews and Turks—these, together with the fact that a semi-monthly steam communication, connected with the Austrian transportation line, will be

established thither, from Syra, another year, are considerations in favor of our forming a station *there*. We have concluded, should Providence continue to favor us, and hearing nothing from the Board to the contrary, that, sometime toward the close of the year, I should visit Salonica, perhaps by way of Janina, with special reference to this subject.

The Greek papers, of this week, state a very important fact. It is, that the Patriarch of Constantinople has issued sentence of excommunication against every Greek, under his spiritual domination, who reads the translation of the scriptures. And the Bishop of Adrianople had taken measures to collect the scriptures, translated into Modern Greek, in that city, and had committed them to the flames. This was to us, at first, very sad intelligence; but in a few hours, by the grace of God, we were enabled to take shelter under his promises—promises, how glorious to any Christian; but specially to him who is laboring where he sees “the heathen rage, and the people imagine vain things.” What method God will take to make the wrath of man praise him, I know not. Nor is it necessary that we should know. Sufficient is it, that *thus saith the Lord*, “No weapon formed against Zion, shall prosper.”

Is this *man* to place a sword in every avenue to religious improvement to the Greeks, throughout the whole Turkish empire? Is he, by a single word, to extinguish the light of eternal life, and send hundreds of thousands to a world of spirits, perishing in their sins? Blessed be God! our God is in the heavens, and he will do what seemeth him good. And his cause shall be advanced, and his glory shall be promoted; for the mouth of the Lord hath spoken it. Nor will he, in his tender compassion, forget the poor Greek. The light that has been breaking in upon this thick moral darkness, for the last ten years, betokens that the Lord has mercy in store, and that the day of his merciful visitation has dawned. “The kingdom of heaven is at hand.”

And, indeed, may we not expect that the present edict will counteract its own design? Would it be strange, if the more enlightened should say, “We will read; excommunication to the contrary notwithstanding.” But we will not predict. This much, however, we know; that *here* the measure is considered bigoted and oppressive in the extreme.

## Recent Intelligence.

*Death of Mr. Stewart, Mrs. Kellam, and Mrs. Osgood.*

Almost every arrival within the last few months, has brought us tidings of sickness or death, at one or more of our missionary stations. We have now the melancholy duty of adding to the list of departed laborers, the names of *Mr. Peyton Stewart*, assistant teacher, at Edina, Liberia, who died in January last; *Mrs. Elizabeth P. Kellam*, of the mission to the Creeks; and *Mrs. Elhira B. Osgood*, of Maulmein, Burmah. Mrs. Kellam died Feb. 2, after an illness of about four months, at the station formerly occupied by Mr. Rollin. Her mind was peaceful and happy throughout her sickness; and in prospect of immediate dissolution, she was enabled to say, "I have no fears; Christ is with me."

The following obituary notice of Mrs. Osgood, is from a letter of Mr. Judson, dated at Maulmein, Oct. 6, 1837.

We have just returned from the new-made grave of our dear sister Osgood, who closed her mortal pilgrimage last evening, after suffering above a year and a half with pulmonary consumption. She arrived here in Dec. 1834; so that the greater part of her missionary life has been a scene of suffering and gradual decline. But so quietly and sweetly did she accept the will of her Heavenly Father, that no one of us seemed to pass time more pleasantly, or contribute more to the general happiness of our little circle. And this, in connection with her unwearied diligence and rapid

proficiency in acquiring the language, makes us feel her loss most deeply. She has certainly left no one behind her, who is more universally beloved, or whose death would be more tenderly regretted. The equanimity of temper and quietness of spirit, which peculiarly distinguished her, shone out, with uncommon beauty and brilliance, during the closing scene. Though her mind, for a few of the last days, was much deranged, we were sure, whenever a lucid interval occurred, to find her in the same place, trusting in Jesus—re-signing all into the hands of God—no clinging to life—no impatience to depart. Her will seemed to be lost in the will of God, and she enjoyed, in an eminent degree, that peace which passeth all understanding. I do think, that no person ever descended the banks of Jordan with a more even step; none ever felt the cold waves dashing higher and higher, with less shrinking from the chill, less apprehension of being lost in the gulf beneath. The last sentiments, which I am aware she made intelligible to us, were, *that her mind was happy, and that she was ready to go.* How sure we all feel, that the moment her mortal eyes were closed in death, the eyes of her spirit were opened to behold the face of Jesus in the paradise of the blest.

Mr. Malcom arrived at Newport, R. I., in the ship *Hanover*, from Canton, March 26.

Rev. Abner Webb and wife, from Rangoon, Burmah, *via* Calcutta, arrived at New- Bedford, Ms., March 24. Their return was in consequence of the protracted sickness of Mrs. Webb.

## Donations,

*From March 15 to April 15, 1838.*

Eastport, Me., Washington street Bap. ch., per J. P. Wheeler, Esq.,  
Alabama State Convention, viz.—mon. con. at Montgomery, 2, 19—  
James L. Goree 5,—Mrs. Sally Goree 1,—Miss Browen 2,—Jesse Cole 2,—Alex. Moore 1,—Miss Eliza Crawford 1,—Mrs. Melinda Tarrant 10,—L. Y. Tarrant 10,—L. Sledman 1,—Robert Harris 1,—Rev. F. C. Lowry 1,—Henry Read 50,—Bethel ch. col. 18, 19—  
Rev. H. W. Middleton 5,—Willis Smith 50,—John Middleton 2, 50—  
—Thomas Kemp 1,—John Thomas 5,—Mrs. Henrietta Thomas 5,—  
Friendship ch. 11,—Spencer Griffin 2,—Grant's Creek ch. 15, 19—  
Beulah 3,—Salem 15,—Mrs. Julia A. Baron 15,—Allenton 4, 62—  
Bear Creek 6, 50—Bethany 5, 25—Belville 4,—Dr. J. P. Edwards 1,—  
Mrs. Mary Wiggins 25,—Mrs. Sarah McDonald 50,—Miss Ann Wiggins 12,—Rev. Cornelius Thames 1,—Mrs. Abigail S. Thames 1,

57, 25



—Wooten McWilliams 1,—Anson Lea 1,—Mrs. Laura L. Scroebel 50,—Miss Margaret L. Scroebel 25,—Claiborne 23,50,—Rev. John Talbert 1,—M. B. Jordan 5,—Salem ch., Cl. co., 6,—Servants, for Af. Miss. 62,—Horeb 10,—New Hope 13,50,—Pisgah 11,50,—Cash 50	
Concord 2,—Gainesville 7,50,—Union 12,38,—Elam 9,44,—Good Hope 7,81,—Rev. John Micou 2,25,—Mrs. Jane R. Micou 1,—John Micou 13,—1st Mt. Zion 6,87,—Sommerville 13,25,—De Kalb 2,13,—2d Mt. Zion 7,75,—Samuel Baird 50,—Geo W. Brame 10, Francis Brame 2,—David Cole 5,—Mrs. Emily Lockhart 5,—Mrs. Hewett 50,—Mrs. Chesney 1,—Mrs. Margaret Curry 5,—Mrs. Elizabeth Tarrant 10,—Rev. Peter Crawford 10,—Mrs. Maria C. Crawford 10,—Alfred H. Yarrington 5,—Elizabeth Yarrington 5,—Centre Ridge, mon. con., 12,25,—Robert P. Lide 10,—Rev. Wm. Kirven 5,—Jesse Hartwell 5,—Bethel, Mi., 28,87,—Calvin J. Kirven 1,	438,31
For the Borman bible: Mrs. Mary Griffin 10,—Miss Melinda Tarrant 3,—James Beard 1,—Sarah Roberts 50,—Dickson Boutwell 2,—C. H. Cleaveland 10,—Union ch. 16,62,—John V. Welch 5,—Rev. Levi Lloyd 2,—Mrs. Susan Matthews 5,—Rev. William Dossey 78,—Rev. William Kirven 5,—Rev. Hezekiah Bussey 10, Mrs. Caven- dish 3,—Mrs. M. F. Hartwell 5,—Garrett Longmire 20,—Robert B. Longmire 10,—Thomas A. M'Iver 5,—Mrs. Nancy M'Iver 1,—Henricetta Longmire 1,—Calvin J. Kirven 57,	193,69
Appropriated to Mrs. Wade: Mrs. Rhoda Coleman 10,—Mrs. Louisa A. Scroebel 5,	15,00
per Rev. Jesse Hartwell, Agent of the Board,	647,00
Lynn, Ms., Bap. Fem. Miss. Soc., for sup. of native Bur. preacher, per Mrs. J. Bacheller, treas., in two payments, 50, each,	100,00
Farmington, Me., F. S. Johnson and G. B. Boardman, two boys, saved by retrenchment in diet,—for Burman tracts,	1,54
Salem, Ms., Lucy Ann, Sophronia, and Ellen Maria Upham, (young chil- dren,) for Karen Mission,	5,00
Cortland, N. Y., Aux. For. Miss. Soc., per Rev. J. W. Taggart, treas., do. do. do. do. do. do.	50,00 100,00
Weston, Ms., Bap. ch., for For. bibles, per Rev. Mr. Hodges,	10,00
Albany, N. Y., Fem. Soc. of Bap. ch., Pearl street, for sup. of native preacher in Burmah, Moung Oo Doung, per F. Humphrey, Esq.,	100,00
Boston, Ms., Bap. For. Miss. Soc., amount collected at the Union Con. of pr., April 2, in Charles street, including 5,72 in Baldwin place, by Dea. Kimball, per H. Lincoln, treas. Bos. B. F. M. Soc.,	59,91
Washington, D. C., Miss Sarah Wood, 2,—Mrs. Dewees, 2, Hon. John R. Griffin, M. C., 50,	54,00
Albany, N. Y., 1st Bap. ch., Green street, for sup. of native preacher in Bormah, Moung En, per Mrs. E. C. McIntosh, 100,	112,00
Rahway, N. J., 1st Bap. ch., mon. con., 12, per Rev. S. J. Drake, per W. Colgate, Esq.,	
Providence, R. I., Miss. Soc. of Brown University, Wm. Bott, treas.,	11,00
Great Valley, Pa., Bap. ch., per Daniel Abraham, Esq.,	125,00
Philadelphia, Pa., Thomas P. Sherborne, 5,—Thomas Tustin, 10,—Wil- liam Ford, 50,—John Tostin, 10,—per I. M. Allen,	75,00
Portland, Me., Cumberland For. Miss. Soc., per David Trull, Esq., tr.,	3,00
Rhode Island Bap. St. Convention, viz. Providence 1st Bap. ch., mon. con., 100,—William Munroe, 4,—John Craig, of Pawtucket, by hand of Rev. Mr. Spaulding, 2,—per J. V. Bates, Esq., tr.,	106,00
Carver, Ms., Mrs. Betsy Pratt, for Bur. Miss., 50,—Miss Eliza T. Pratt, for Indian Missions, 1,—per Rev. Mr. Thayer,	1,50
New-Hampshire Bap. St. Convention, per William Gault, Esq., tr.,	300,00
Boston, Ms., a member of 1st Bap. Soc., for German bible, 5,—for Siam bible 5,—per Rev. Mr. Neale,	10,00
Mobile, Ala., Thomas P. Miller, for Bur. bible, per Seth Williams, Esq.,	20,00
Worcester, Ms., Juv. Miss. Soc., of 1st Bap. ch., to educate Bur. boy, named Frederick Augustus Willard, per David M. Warren, Sec.,	25,00
Boston, Ms., Charles street Bap. Fem. For. Miss. Soc., per Mrs. Sharp, tr.,	63,20
St. Helena Island, S. C., Bap. ch., per Rev. D. Bythewood,	100,00
Boston, Ms., Fem. friend, for For. Miss., (with a like sum for Home Miss.,)	2,50
West Topsham, Vt., mon. con., 5,	20,00
E. Williamstown, Vt., Fem. Miss. Soc., by hand of Mr. Jona. Farr, Jr., 15, per Rev. B. Willard,	
Worcester, Ms., Mr. Joel Marble, for For. Miss.,	10,00
Am. Tract Soc., for Bormah, 1000,—Greece, 400,—Hamburg, 600,	2000,00

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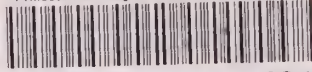
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